The BANI ISRAIL and The MUSLIM UMMAH



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بسم الله الرحمن الرحيم

فَاعْتَبِرُوْا يٰأُوْلِي الأَبْصَارِ

Therefore, Take Heed O Intelligent Ones !!

THE BANÎ ISRÂÎL AND THE MUSLIM UMMAH

LECTURE ON THE OCCASION OF ÎD AT DÂRÛL ULÛM NADWATUL ULAMÂ RENDERED BY:

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الـ حمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله لقد جاءت رسل

ربنا بالحق – صلوات الله تعالى عليهم وعلي من تبعهم باحسان، اما بعد

My respected brothers and elders, on this occasion I want to make mention of something which I feel is of utmost importance. Therefore, listen very attentively.

Those of you who are briefly acquainted with the subject matter of the Qur'ân either by studying the translation or by participating in the gatherings of *tafsîr* of the Qur'ân will know that from time to time, mention is made of the Banî Isrâîl. The Qur'ân Majeed is not a book of history, neither is it a story book, but rather it is a book of guidance. Whatever is contained in it is for our guidance. Making mention of the incident of the Banî Isrâîl so often is also for this very purpose.

Who were the Banî Isrâîl? Understand it in this manner that they were the Muslims of their era, who not only believed in the Ambiyâ ﵇, but were of their progeny as well. Hadrat Ibrâhîm ﵇ had a son, Hadrat Ishâq ﵇, and Hadrat Ishâq ﵇ had a son, Hadrat Ya'qûb ﵇ whose title was 'Isrâîl'. Ya'qûb's ﵇ progeny are therefore called the 'Banî Isrâîl' (children of Isrâîl).

They were a people who believed in the Amibyâ ﵇. They believed in Ibrâhîm ﵇, Ishâq ﵇, Ya'qûb ﵇. During the time of Nabî ﷺ the Banî Isrâîl were divided into two groups, those who did not believe in Îsâ ﵇, but opposed him although they believed in the Prophets before him. The second group were those who believed in Îsâ ﵇. When the Qur'ân speaks of Banî Isrâîl, reference is made to both these groups. In reality they were of one lineage. Understand their condition that they were like today's Muslims. We know today's Muslims accept the Qur'ân as Allâh's book and Nabî ﷺ as the final Prophet. Similarly the Banî Isrâîl used to believe in the divine book of their time, and in the Prophets

of their time. However their condition deteriorated more or less like how we Muslims have deteriorated today.

This was their general condition – as is our general condition. It was not such that during the time of Nabî ﷺ, not even one person amongst them was not on the straight path. In many places in the Qur'ân it has been mentioned clearly that amongst the People of the book - the Banî Isrâîl also there were many pious and upright individuals also, as it appears in the Qur'ân:

ذلك بأن منهم قسسين ورهبانا وانهم لا يستكبرون واذا سمعوا ما انزل الي الرسول تري أعينهم تفيض من الدمع مما عرفوا من الحق، يقولون ربنا آمنا فاكتبنا مع الشاهدين

That is because amongst them are priests and monks, and they are not proud. And when they listen to what has been revealed to the messenger (Nabî ﷺ), you see their eyes overflowing with tears because of the truth they have recognized. They say: "Our Lord! We believe, so write us down among the witnesses".
(Sûrah Mâidah verse 82-83)

In this *âyah* mention has been made regarding the Christians of Ethiopia that amongst them there were such upright scholars and pious people in whom there was no pride. Furthermore, Allâh ﷻ mentions their condition that when they listen to the *âyât* of the Qur'ân, they immediately recognize the truth and tears flow from their eyes and they supplicate to Allâh ﷻ saying: "O our Lord! We bring *Îmân*, therefore count us amongst those who testify to the truth."

Nevertheless, from amongst the People of the book - Banî Isrâîl there were also such individuals who were pious, sincere and brought true *Îmân* but as far as the general masses were concerned, their condition was just as I have mentioned.

In a Hadîth, Nabî ﷺ mentioned:

ان الله نظر إلي اهل الارض فمقتهم وعجمهم الا بقايا من اهل الكتاب وفي رواية الا بقايا من بني اسرائيل

The gist of this Hadîth is that before the advent of Nabî ﷺ, Allâh ﷻ looked at the entire creation from east to west, north to south, Arab and non-Arab. Everyone's lives were totally disliked by Allâh ﷻ, hence making them deserving of Allâh's ﷻ anger except for a few individuals from the people of the book - Banî Isrâîl who were good, upright people, whom Allâh ﷻ was pleased with.

At another juncture in the Qur'ân, Allâh ﷻ says:

واذا اخذنا ميثاق بني اسرائيل لا تعبدون الا الله وبالوالدين احسانا وذي القربي واليتامي والمساكين وقولوا للناس حسنا واقيموا الصلوة واتوا الزكوة ثم توليتم الا قليلا منكم وانتم معرضون

And (remember) when we took a covenant from the Banî Isrâîl, (saying): Worship none but Allâh (alone) and be dutiful and good to parents, and to relatives, and to orphans and the poor, and speak good to people, and perform Salâh and give Zakâh. Then you turned away, except a few of you, while you showing aversion.
(Sûrah Baqarah verse 83)

In this *âyah* Allâh ﷻ makes mention of those major commands which He commanded the Banî Isrâîl with, such as *Tauhîd* (to belief in the Oneness of Allâh ﷻ), to be kind to parents, relatives, orphans, to fulfil the rights of the needy. He also told them to talk kindly to all human kind without exception, to establish Salâh (prayer) and to pay Zakâh.

As you may have already realised, these are the fundamental principles and teachings on which emphasis was placed in the teachings of every Nabî and divine book of Allâh ﷻ. The fundamental teachings of the Qur'ân and the Sharî'ah which Nabî ﷺ brought are the very same. The Banî Isrâîl also received these basic teachings, but what happened thereafter? Allâh ﷻ says:

ثم توليتم الا قليلا منكم وانتم معرضون

Thereafter (after a few days) you turned away from these fundamental teachings except for a few individuals (from amongst you). *(Sûrah Baqarah verse 83)*

The Qur'ân did not say that you, in general rejected and became renegades (to leave your religion and opt for another), but the Qur'ân mentions that your general condition became such that you had no connection left with these teachings whilst you did not verbally falsify or reject. This was the condition of your general masses, though amongst you there were those few individuals who were not involved in this general deterioration.

The Qur'ân also emphasised, along with these fundamental principles, that the Banî Isrâîl should not kill one another unjustly, nor should they exile one another from their homes without a good reason. Thereafter the Qur'ân clearly mentions that just as they turned away from the fundamental principles, they in exactly the same manner turned away from the other special commands of Allâh ﷻ. However they practiced on a small portion of the special commands of Allâh ﷻ, in which they saw some personal or national benefit and overlooked the vast majority of Allâh's ﷻ commands. The Qur'ân has drawn a picture of this misconduct of theirs in the following words:

أفتؤمنون ببعض الكتاب وتكفرون ببعض

Has your condition become such that you obey some of Allâh's ﷻ commands and reject others. *(Sûrah Baqarah verse 85)*

In other words you treat some commands of Allâh ﷻ as a *Mu'min* (believer) would treat them and with others you treat the commands as a *Kâfir* (disbeliever) would treat them.

You and I should ponder deeply. Allâh ﷻ regards those commands which are practiced upon as *'Îmân'* (belief) and those commands which are not practiced upon as *Kufr* (disbelief). In other words, not practicing upon Allâh’s ﷻ commands is tantamount to *Kufr* (disbelief) even though a person verbally says he believes. From this we understand what the real *Îmân* is upon which Allâh’s ﷻ promises are based and what is that actual *Kufr* upon which Allâh’s ﷻ severe punishments are based in this world and the hereafter.

The Qur’ân informs the Banî Isrâîl of the severe punishment of this behaviour of theirs. Allâh ﷻ says:

فما جزاء من يفعل ذالك منكم الا خزي في الحيوة الدنيا ويوم القيامة يردّون الي

اشد العذاب وما الله بغافل عما تعملون

Then what is the recompense of those who do so among you, except disgrace in the life of this world and on the day of resurrection they shall be condemned to the most grievous torment. And Allâh ﷻ is not unaware of what you do. *(Sûrah Baqarah verse 85)*

That nation whose condition is such that majority of its followers practice on some commands of Allâh ﷻ and breaks most commands, what can its end result be except that in this world it will be afflicted with perpetual disgrace. Thereafter their matter will not be completed but rather on the day of resurrection they will face an extremely severe punishment.

Now I wish to tell you that after mentioning the condition of the Banî Isrâîl and being informed of their history, in reality a mirror has been placed in front of us and as if we have been told that keep on assessing your condition in this mirror and understand well that before you there was a nation who like you were the Muslims of their era and believed in the Ambiyâ ﷻ. For a few days they tread on the correct path and Allâh’s ﷻ mercies and blessings enshrouded them.

However, gradually their condition became such that the majority practically turned away from most of the commands of Allâh ﷻ. As a result according to the law of Allâh ﷻ all mercies and blessings were snatched away and disgrace and humiliation took their place.

Therefore understand this well that the day your general condition becomes like the Banî Isrâîl, your end result will be exactly the same as theirs. What was the Banî Isrâîl's end result? At other junctures in the Qur'ân much more details are mentioned. At one place Allâh ﷻ says:

فاذا جاء وعد اولـ ـهما بعثنا عليكم عبادا لنا اولي بأس شديد فجاسوا خلال

الديار وكان وعدا مفعولا

So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. *(Sûrah Isrâ' verse 5)*

In this *âyah,* Allâh ﷻ clearly states that when the Banî Isrâîl violated the commandments of Allâh ﷻ and chose the path of evil and corruption, we placed over them some of our powerful slaves. Who were these powerful slaves? They were not some pious, Allâh fearing people but rather the worst of the disbelievers and arrogant people. However sometimes when a person wants to punish and disgrace someone, then the *bhangis* (scavengers) are called to beat him up, in order to disgrace him.

The Qur'ân tells us that when the Banî Isrâîl , who were the children of the Ambiyâ عليهم السلام broke the commands of Allâh ﷻ and started living according to their desires and passions, Allâh ﷻ placed such disbelievers over them, who were oppressive, unjust, hard hearted and merciless. What did these unjust disbelievers do to the Banî Isrâîl? The Qur'ân tells us that city after city, village after village and town after town was completely and totally destroyed. They looted houses, set fire to them, killed, murdered and

butchered people. Not only that but it is also recorded in the history of the Banî Isrâîl that the oppressors took the copies of the book of Allâh (Taurât) and burnt it in front of their eyes. So besides loss of wealth and property, their *Dîn* and spirituality was also destroyed.

My respected elders and brothers! Just as was mentioned, you and I need to assess ourselves in front of this mirror of the Banî Isrâîl and take stock of our lives. By means of the final book, the Qur'ân and the final Prophet, Nabî those guidelines and commands which we have been given are the very same guidelines and commands which the previous nations use to receive by means of every Nabî, amongst which the very first is *Tauhîd*. What is *Tauhîd*? *Tauhîd* is not only reciting the *kalimah* with our tongues. *Tauhîd* is actually a reality; a condition and conviction of the heart. Conviction that Allâh, who is alone and has no partners, is the only deity and owner of everything and to worship Him alone, to have hope only in Him and to fear only Him. To have firm belief that in this entire system of the universe, only Allâh's commands makes everything happen and nothing happens without His command. Death is only in his hands. Life is only in his hands. Sickness is only in his hands. Honour and disgrace is also only in his hands. Hence worship and submission is only for Him and *Du'â* is to be made only unto Him. To submit only to Him and to love only Him. This is *Tauhîd*. To deviate even a little from this cannot be tolerated by Allâh. In fact, to turn our attention even for one moment away from Allâh to some other being will never be tolerated by Allâh. Let alone thinking that some pious living saint or some saint who has left the world can help in any way, whether it be in that *barakah* (blessings) will be received through him in my business, or a court case will be won, or I will receive children. So I swear by Allâh, this is clear and open *Shirk* (ascribing partners) with Allâh.

After *Tauhîd* the most emphasised commands of Allâh are Salâh and Zakâh. Those people who know and understand

the tone and language of the Qur'ân and know the stsatus these actions hold which Rasûlullâh ﷺ explained to Sahâbah ؓ and which they understood, they will know that without Salâh and Zakâh a person cannot be a true believer. With whatever amount of sincerity and importance a Muslim will practice on these two commands, accordingly the light of *Îmân* will enter his heart and the effect of Islam will enter his actions. Regarding Salâh understand this also that just to perform Salâh and only read it is insufficient. Rather it is also necessary that effort should be made to perform the best Salâh. The inner and outer aspects of our Salâh should gain some similarity with the Salâh of Nabî ﷺ. We should find out from the Ulamâ in our towns how Nabî ﷺ performed Salâh, how his *rukû, sajdah, qirât* was etc. What was the condition of his heart, on what should we contemplate whilst reciting Sûrah Fâtihah or whilst reciting *tasbîh* in *rukû* and *sajdah*?

My dear brothers and elders! To make this effort concerning Salâh is *Fard* (compulsory) upon us. If whilst endeavouring to perform Salâh correctly and perfectly we pass away then whatever deficiency remains in our Salâh, Allâh ﷻ will forgive us. If there is no effort at all to correct and perfect our Salâh then we will have to suffer a great loss.

Concerning Zakâh, Nabî ﷺ took an oath and said that Zakâh will never ever decrease a person's wealth. Now, on the one hand is the word of Rasûlullâh ﷺ and on the other hand is Shaytân's evil whispering to us that if you give Zakâh you will be losing so much wealth. Now let us think for ourselves; do we have more conviction in the words of Rasûlullâh ﷺ or in our greatest enemy Shaytân's lies and deception.

Therefore respected friends, inform those Ulamâ who are close to you regarding your financial condition and ask them whether Zakâh is wâjib (obligatory) on you or not.

Besides Tauhîd, Salâh and Zakâh, there are many other actions which Allâh ﷻ has commanded us to fulfil such as fasting, pilgrimage etc and there are many qualities which Allâh ﷻ has made incumbent upon us to inculcate into our lives such as honesty, self sacrifice, kindness, advising politely etc. Similarly, there are many evil actions and qualities which we have been commanded to refrain from. To have concern and to make effort to save oneself from these evil actions and qualities is also necessary. In fact at times these become priority. Due to these evil actions and evil qualities, such rust and dirt comes on the heart of a person that due to it whatever good actions a person does, it does not have an effect on his heart and soul.

When one does plating of an old utensil, firstly one cleans off the dirt and rust, otherwise the plating will not remain intact. That is why I mentioned that to make an effort to abstain from those actions due to which rust comes on the heart is sometimes even more important.

Before me there are thousands of youth sitting. I appeal to you, O Youth! O Reciters of the *kalimah* of Muhammad ﷺ! The root of all evils in today's times is the cinema, T.V and V.C.R. Every form of sin is promoted on it and every evil stems from it. For Allâh's sake, make a resolution to specially shun these evils. I say again, O my beloved youth! I appeal to you, take pity on yourselves, today is a blessed day (day of 'Îd). Today, in fact now, make a pact with yourself that you will not even go near these most terrible forms of evil and filth which not only destroys our wealth but also destroys our health and worse than that destroys our spirituality and our *Dîn.*

Believe me, I take an oath and say that when you go towards the T.V, V.C.R or cinema, Allâh ﷻ becomes angry with you, angels curse you, Nabî's ﷺ pure soul becomes restless when he receives news about it, that my *Ummatî* (my follower) who takes my name, where is he going to!?

Listen to this also my beloved youth! Whatever sins you have committed, have total regret and ask Allâh ﷻ sincerely to forgive you but do not lose hope. Allâh ﷻ is most merciful, most forgiving. Allâh's ﷻ mercy overpowers His anger. Never mind forgiving years of sin, a person may be an idolater and disbeliever all his life, yet Allâh ﷻ forgives him also if he sincerely repents. When a servant of Allâh ﷻ commits a sin and asks Allâh ﷻ to forgive him, Allâh ﷻ forgives him. If he repeatedly commits sins and repeatedly asks Allâh ﷻ sincerely to forgive him, Allâh forgives him. Allâh ﷻ doesn't say: "O my slave! You have disobeyed me for too long, now I will not forgive you". Allâh ﷻ continues forgiving as long as we continue asking sincerely for forgiveness, and not only does Allâh ﷻ forgive but He loves the one who seeks repentance.

Allâmah Ibnul Qayyim رحمه الله has given a beautiful example to illustrate this. After explaining Allâh's ﷻ quality of mercy and his compassion and kindness with his slaves, he mentioned an incident of a person who was totally deviated, doing all sorts of evil. He once passed a street where a mother had opened the door and kicked her child out of the house. When the child was out of the house, the mother closed the door from inside. The child, crying and sobbing, carried on walking quite far. Then after reaching a certain point, stopped and thought to himself, where do I go from here, who will care for me, who will look after me like my mother? With these thoughts in mind, with a broken heart, he returned to his own house. The door was closed. He placed his head on the doorstep and laid down till he fell asleep. The mother came, opened the door, and seeing her beloved child asleep in this condition, took pity on him. Her motherly love overpowered her and she started crying. She picked him up and hugged him, caressed him, kissed him and told him: "O son! you have seen now, who is there for you besides me? You hurt me when you chose to lead a life of evil and disobedience. You angered me against my nature. Now listen! You are mine and I am yours. Whatever I have in my possession is only for you".

My brothers! This eye opening incident which Allâmah Ibnul Qayyim رحمه الله has mentioned is not only a lesson for that one person but it is a great lesson for me, you and all the sinners living in the world. The amount of love and compassion a mother has in her bosom for her children, I swear by Allâh تعالى, Allâh تعالى has more love and mercy for His bondsmen than that mother.

Therefore I say, don't become despondent of Allâh's تعالى mercy. Repent to Allâh for all the sins we have committed, show regret, but don't lose hope of receiving Allâh's تعالى mercy. Return towards Allâh تعالى, lower your head at his doorstep and cry over your sins like how a baby cries. Then see how Allâh's تعالى doors of mercy open upon us, then see how Allâh تعالى enshrouds us in His compassion, how He gives us courage and expands our hearts, how He guides us, how He shows us the correct path, in fact He holds our hands and takes us, how Allâh تعالى delivers us from a life of total disobedience and negligence to salvation.

My respected elders and friends! We should learn a lesson from the incidents of the Banî Isrâîl which Allâh تعالى has mentioned to us in the Qur'ân Majîd. As long as the Banî Isrâîl fulfilled the commandments of Allâh تعالى, He kept them with prosperity, peace, tranquillity, happiness and honour and he made them examples for others, but when the majority started breaking most of the divine commands, Allâh تعالى put a merciless and oppressive enemy to rule over them who appallingly disgraced them.

Now, we should reflect upon our condition in this mirror. Is our condition not exactly the same!? Isn't there corruption, isn't our wealth being usurped and looted? Aren't homes, shops and Masâjid being set alight? This is all a punishment from Allâh تعالى, because our majority and in general the Ummah is violating most of the commands of Allâh تعالى. Allâh تعالى did not have any relationship with the Banî Isrâîl who were the progeny of the Ambiyâ عليهم السلام nor has Allâh تعالى any relationship with us - the Ummah of the seal of all Prophets,

Nabî ﷺ. What really matters to Allâh ﷻ is our actions and ways and that obedience and worship of ours which is in accordance to the way shown to us by Nabî ﷺ. Is it not true that most of our brothers have violated and disobeyed most of the commands of Allâh ﷻ. If it is true and definitely it is true, then poder, what should we do to rectify our present condition?

Whatever happens in the world, ponder, can it happen without the command of Allâh ﷻ? Can anything happen in this world because of somebody's control, somebody's power or someone's intention besides Allâh's ﷻ? Thereafter ponder over the fact that if Allâh ﷻ decides something, is there any who can change that decision? No! Never!

لا راد لقضاءه, و لامعقب لحكمه

Nobody can change the decision made by Allâh ﷻ, nor can anyone even challenge it. May Allâh ﷻ bestow us true *Îmân* upon this reality that whatever happens to individuals or nations only happens by the decision of Allâh ﷻ. Allâh's ﷻ treatment neither with individuals nor with nations is without a system. Any nation who obeys the commands of Allâh ﷻ and follows the way of life which is beloved to Allâh ﷻ will be deserving of Allâh's ﷻ excellent treatment in this world and in the hereafter.

Therefore friends! Today, during this blessed day, make this decision, make this promise to Allâh ﷻ, that Inshâ Allâh, I will inculcate every command of Allâh ﷻ in my life and I will make a concerted effort to revive and establish every command of Allâh ﷻ in the entire Ummah.

I do not want to go into intricacies. The basic commands which were given to the Banî Isrâîl are the foundation of that way of life which is pleasing to Allâh ﷻ. Tauhîd, Salâh, Zakâh, kindness to parents, relatives, orphans and the needy and speaking kindly and being kind to all human kind, these are the basic commands which, if practised upon, the

temperament of practicing on the whole of *Dîn* will be inculcated. Therefore make a firm intention to fulfil these commands and make an effort and give sacrifice to establish the entire *Dîn* in the entire Ummah using this *umûmî* (general) effort.

Alhamdulillâh, we are in a time when this *umûmî* (general) effort is taking place in the entire world. If it is done in the correct way, according to the proper principles, keeping in mind the importance of Du'â, then Inshâ Allâh, by means of this effort once again, the direction of the minds, hearts and temperaments of this Ummah will be rectified and the inclination to discard Allâh's ﷻ commands will be terminated. Then Allâh ﷻ will make decisions of good conditions prevailing and then whatever effort will be made, it's results will turn out positive and effective.

My brothers! What I intended to say, Allâh ﷻ made me say. May Allâh ﷻ enable me, you and all the Muslims to practice, so that on the day of Qiyâmah I am not taken to task due to the sin of not practicing on what I preach and so that you do not become from amongst those who will be taken to task for listening to the talks of *Dîn*, yet not changing your lives.

Now, let us from our hearts, turn our attention to Allâh ﷻ, and make Du'â with this firm conviction that Allâh ﷻ is All-Seeing and Omnipresent. Allâh's ﷻ countless angels are present. The Masjid's atmosphere is filled with these angels. We would be able to see them if we possessed the 'real eyes'. Now in the presence of these angels, make them bear witness that we are making a pact with Allâh ﷻ.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ نَشْهَدُ اَلاَّ اِلٰهَ اِلاَّ اَنْتَ نَسْتَغْفِرُكَ وَنَتُوْبُ اِلَيْكَ رَبَّنَا ظَلَمْنَا
اَنْفُسَنَا وَاِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخَاسِرِيْنَ، رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ
خَيْرُ الرَّاحِمِيْنَ، رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمْ اِنَّكَ اَنْتَ الْاَعَزُّ الْاَكْرَمُ، يَا حَيُّ
يَا قَيُّوْمُ بِرَحْمَتِكَ نَسْتَغِيْثُ اَللّٰهُمَّ اِنَّ مَغْفِرَتَكَ اَوْسَعُ مِنْ ذُنُوْبِنَا وَرَحْمَتَكَ اَرْجٰي
عِنْدَنَا مِنْ اَعْمَالِنَا اَللّٰهُمَّ اصْنَعْ بِنَا مَا اَنْتَ اَهْلُهُ وَلاَ تَصْنَعْ بِنَا مَا نَحْنُ اَهْلُهُ، اَنْتَ
اَهْلُ الْمَغْفِرَةِ وَاَهْلُ الْجُوْدِ وَاَهْلُ الْكَرَمِ وَاَهْلُ الْاِحْسَانِ اَللّٰهُمَّ اغْفِرْ لِلْمُسْلِمِيْنَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ، اَلْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ، رَبَّنَا اغْفِرْ لَنَا
وَلِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَلاَ تَجْعَلْ فِيْ قُلُوْبِنَا غِلاًّ لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا اِنَّكَ
رَءُوْفٌ رَّحِيْمٌ

Oh Allâh! We are Your slaves, present in front of you. We bear witness with our hearts and tongues that there is none worthy of worship besides You, everything is only in your hands and we bear witness that Muhammad ﷺ is your true Nabî. We have accepted his Dîn. We believe in You and in Your Nabî ﷺ. O Allâh! Enlighten our hearts with the *nûr* (light) of Îmân. Do not deprive anyone of us. O Allâh! Grant all those present here the reality of *Îmân*, these elders, these youth, these beloved ones, these brothers. Bless each one of us with perfect *Îmân*. O Allâh! We confess that our lives until now, most of it has passed in disobeying your commandments. From head to toe, outwardly and inwardly, our entire bodies were used in disobeying your commands. O Allâh! We are seeking forgiveness, forgive us, we are repenting, accept our repentance.

On this auspicious day, in this auspicious gathering we all make a firm intention to shun sin and not to disobey You anymore. O Allâh! Accept our intentions, and make it firm and sincere. Shaytân and our carnal desires are the ones who drive us to sin. Help us against these two enemies. Without Your help we cannot overpower them. O Allâh!

Make *Dîn* prevalent. Whoever is involved in the effort of *Dîn* in whichever way, they are concerned about Deen, O Allâh, accept their efforts and concern. O Allâh! Help them, enable them to work in the correct way, protect them from all types of trials, and protect them from Shaytân and their carnal desires.

O Allâh! Take pity on us, make a decision for mercy to descend upon us, nobody can alter Your decision. Save us from the fire of Jahannam and merely out of Your kindness grant us Jannah (paradise). O Allâh! Protect us from negligence. Make us not unmindful of our Âkhirah, Jannah, Jahannam (hell), the grave, the day of resurrection. Have mercy upon us during every stage of the hereafter.

O Allâh! Do not deal with us according to what we deserve due to our evil actions. O Allâh! Deal with us according to Your kindness and mercy.

ربنا تقبل منا انك انت السميع العليم وتب علينا انك انت التواب الرحيم وصلى
اللهم وسلم علي سيدنا محمد وعلي اله واصحابه اجمعين برحمتك يا ارحم الراحمين

تمت